4: Krämer--194 (1909) 1937 Woleaians
116, 481, 463 Woleai

The natives are very skillful divers. A 15 year old boy was able to catch anything that was thrown into the water by diving. As long as he was shown the object before it was thrown, he managed to catch it.

4: Krämer--270 (1909) 1937 Woleaians
116, 481 Woleai

Kotzebue: to go bathing and swimming, cvoloch; dive, esulong; rise to the surface after diving, suūach.

5: Kittlitz--161-62 (1827-8) 1858 Woleaians /
116, 481, 151 Woleai

The natives of Uleai excelled even the other Caroline islanders in their diving ability; we saw some remarkable proofs of this during our short visit. One half-grown boy, who seemed about fifteen years old, [162] often amazed us by the skill with which he could catch anything that we threw over board. We were anchored at a depth of nineteen fathoms, and he always managed to reach the object before it touched the bottom. He even succeeded in finding very small articles like pocket knives and other iron things, which we always showed him before tossing them into the water. Like a flash he jumped out of his canoe, which was on the other side of the launch; he swam under the keel of this boat and reappeared a few minutes later with the booty.

41: Bates & Abbott N-5 (1953) 1958
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Ifaluk

Polynesian and Micronesian—had to carry the precious young plants with them on their long canoe voyages to new islands.

The famous expedition of Captain Bligh with the BOUNTY had the purpose of bringing young breadfruit trees from Tahiti for establishment in the West Indies, where the planters thought it would be an ideal food for their African slaves. This first attempt at importing the tree was frustrated by the mutiny, but plants were successfully brought in on a subsequent voyage. Breadfruit, however, never became a staple in the West Indies. People do not adopt new foods easily (not even slaves), and where new staple foods have been adopted—as in the case of the potato in Ireland—it is generally because of overwhelming advantages. Breadfruit seems not to have demonstrated such advantages to any non-Pacific culture.

We went out one morning with Tom and a young man of his household to gather breadfruit. The man who was going to pick the fruit carried a large coil of rope and a long pole which had a short crosspiece firmly tied near one end. We followed him through a complex maze of boondock paths to a large breadfruit tree. He threw the coil of rope over the lowest branch (about twenty feet up) and pulled it out with his pole, so that the rope was hanging double from the branch.

With the aid of the rope he climbed easily up the trunk to this first branch, whence he could scramble to any part of the top of the tree. We watched him walk upright along one horizontal branch about thirty feet above the ground, using his long pole as a sort of balance after the fashion of acrobats. With the pole he was able to break off fruit easily in any part of the tree, allowing the fruit to fall to the ground. The bruising apparently did not matter, though the fruit to be used for food must be gathered before it is completely ripe, while the pulp is still white and mealy.

The fresh fruit is either baked or boiled, with many minor variations in ways of cooking. I didn't think much of it, no matter how cooked. It seemed no better or no worse than potatoes, palatable enough with meat gravy—but the Ifalukians didn't have meat gravy.

Breadfruit is the only food on Ifaluk that can be stored for any

41: Bates & Abbott N-5 (1953) 1958
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milk or toddy as a liquid for cooking, than as a food in itself. But the green nuts everywhere provided a handy source of drink; and the translucent, jelly-like flesh of these green nuts, eaten after the milk has been drunk, was surely a highly nutritious, though perhaps minor, food.

When a coconut sprouts, the hollow of the nut becomes filled with the white spongy tissue of a special absorbing organ (an extension of the cotyledon). This spongy tissue has a pleasant, sweetish taste and the Ifalukians were very fond of it. It often seemed to me that the juice of green coconuts filled the role on Ifaluk of soft drinks or mid-morning coffee in our culture; and that the spongy tissue of these sprouted nuts corresponded to candy bars, a tasty snack always readily available. The Ifalukian product, in both cases, would seem to be more "healthful" than its Western counterpart.

Toddy, or hachi, the sap that oozed from the cut flower stalks of coconuts, was a very important element in the Ifalukian dietary. Many palms have a strong flow of sap into the large, rapidly-growing flower stalks, and people in several parts of the world have learned to use this—most notoriously in a fermented form. The flow of sap was better in some coconut palms than in others, and on Ifaluk the particularly good palms were marked off for this special purpose of supplying toddy. Every morning and every evening all of the young men of the island were off on their rounds of collection, each with his special beat.

The toddy palms all had notches cut in the trunks to facilitate climbing. A man would go to each of his palms in succession, climb up to the crown, pour the sap accumulated in a coconut shell into the bottle he carried, shear off a thin slice from the end of the cut flower stalk to stimulate sap flow, replace the coconut shell to catch the drip, and go on to the next palm. Several quarts of the fresh sap were thus brought into every household each morning and evening.

The rich, sweetish sap was reserved primarily for the women and children—its place in the diet of Ifaluk seemed to correspond to milk in the diet of the West, and the regularity of the young men with their toddy chores reminded me strongly of the regularity of the milking chore in the rural West. It was, in fact, the only regularity we were